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For the  
Station at Cape Town

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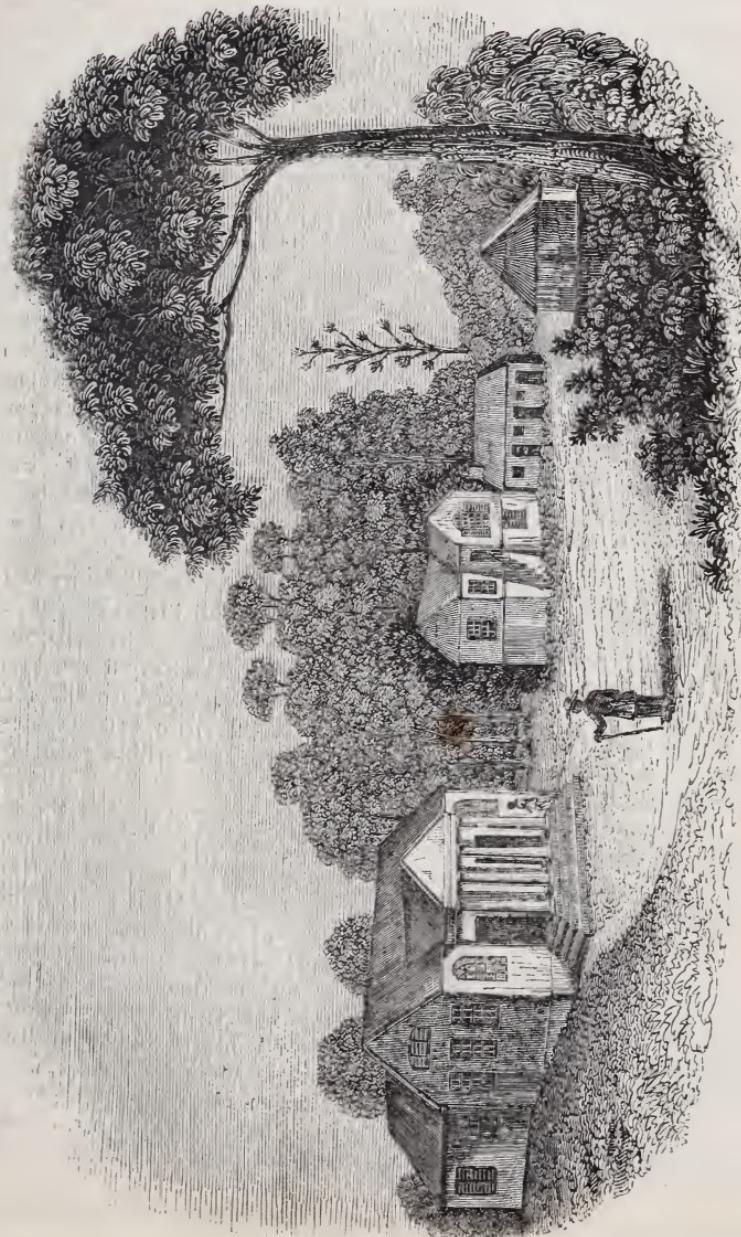
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No. XXXVI.]

[MAY, 1839.

THE

# MISSIONARY MAGAZINE AND CHRONICLE.



RIDGMOUNT CHAPEL AND MISSION HOUSE, MANDEVILLE.

### MANDEVILLE STATION, JAMAICA.

THE station at which the Rev. W. Slatyer first commenced his labours in Jamaica was Porus, which lies in the Clarendon district between Mandeville and Four Paths, at nearly an equal distance from each.\* Four Paths, in the same district, is the station occupied by the Rev. W. G. Barrett. The Mandeville station, of which it is now intended to give a brief notice, is situated in the district of Manchester, on the borders of Clarendon.

In April, 1835, Mr. Slatyer arrived at Porus, and had scarcely entered upon his work when, from information that reached him and which he forwarded to the Directors, he was deeply impressed with the importance of Mandeville as a field for Missionary exertion. He ascertained that within a compass of three miles in that quarter, the coloured population amounted to nearly 4,000 persons, young and old, who were then almost wholly destitute of the means of moral and religious instruction. Mr. Slatyer was also informed that land and other accommodation necessary to the establishment of a Mission could be obtained there without difficulty.

In the merciful arrangements of Divine Providence, the field thus opened to the view of the Society was not long left without the culture it so deeply needed. Mr. and Mrs. Brown having been appointed by the Directors to labour as educational agents in the South of Jamaica, arrived at Kingston, in January, 1836, and the brethren to whom the choice of their station was committed, directed them to proceed to Mandeville, and pursue their important duties under the superintendence of Mr. Slatyer. Ground suitable for Mission premises was subsequently purchased, and measures were taken for the erection of a chapel and school-house. At the close of March, 1836, Mr. Slatyer and Mr. Brown, having pitched a tent at the place, commenced preaching alternately to a large congregation of negroes, and every subsequent Sabbath, until more permanent accommodation was provided, they were exceedingly gratified and encouraged to witness the earnest attention manifested by the people to the words of eternal life.

Early in the same year, Mr. and Mrs. Brown began their labours in the work of education by opening a school at Mandeville on the British System, and such was the progress made, that within a twelvemonth from its commencement, the number of children under instruction increased from a very few to nearly 100; many of whom, though at first ignorant even of the alphabet, learned in that short time to read the New Testament with considerable ease and propriety. The catechetical instruction of the adults was also attended with a pleasing measure of encouragement.

On the second Sabbath in January, 1837, Mr. Slatyer enjoyed the holy privilege and satisfaction of forming a church at Mandeville of 11 members, and was enabled to cherish the hope, that many additions would speedily be made to this little company of believers. Speaking of the members of his church, Mr. Slatyer, in a communication forwarded about that time, thus adverted to one of them:—“Another of the members is an old negress between 80 and 90 years of age, brought under the sound of the Gospel by my preaching at Bellefield.† Not a Sabbath passes that she is not at the house of God, though she has seven miles of mountain-road to travel to it, and had passed almost a century without scarcely once entering it; but now she truly loves it, for there she hears of Jesus so precious to her soul. Thus hath the Lord shown me tokens for good, made his work appear, and sent prosperity. It was a sweet refreshment, a hallowed enjoyment, to approach the table of the Lord and partake of the memorials of his

\* About 11 miles.

† A station in the neighbourhood where Mr. Slatyer occasionally labours.

death in the new and solemn relation in which for the first time I dispensed the elements ; to me it was an event of indescribable interest."

In August, 1837, the station sustained a deep and serious loss in the removal, by death, of Mr. Brown, whose natural disposition, personal piety, and educational acquirements, eminently fitted him for the work in which he had engaged. During his brief course of useful exertion, he manifested superior devotedness in fulfilling the duties of his office, to which he invariably manifested an ardent and growing attachment. He was much beloved by our brother, Mr. Slatyer, and the children of the negroes confided to his care ; and the progress of the latter, while favoured by his instructions, afforded the highest satisfaction and encouragement.

From the increasing importance of the station, and the extent of its claims compared with those of Porus, Mr. Slatyer, at an early period, was led to consider it as highly desirable that he should himself remove to Mandeville, and make it the place of his abode and the scene of his permanent labours, still regarding it as his duty to bestow every practicable measure of attention on the station at Porus, to which he also recommended the appointment of a schoolmaster. This arrangement was subsequently carried into effect. In April, 1838, Mr. Slatyer removed with his family to Mandeville ; the schools at Porus have been under the charge of Mr. and Mrs. Hillyer since July, 1838, and Messrs. Slatyer and Barrett have for some time past pursued the plan of preaching there alternately.

Early in the present year, Mr. John Gibson, who arrived at Kingston in June, 1838, proceeded thence to Mandeville, and continued his work as schoolmaster and catechist in the schools at this station, under the superintendence of Mr. Slatyer. In the interval between the death of Mr. Brown, and the period at which Mr. Slatyer entered on the station as his place of residence, the schools underwent a considerable decline ; but subsequent to the latter event the number of children progressively increased until it reached an average attendance of 150, and since Mr. Gibson has joined the station, it is reported that the number has increased to nearly 200.

On the fourth Sabbath in July last, the new chapel and school-house were opened, and the special services held on the occasion were marked by general manifestations of grateful and pious feeling. An overflowing congregation attended, and the people contributed with even more than their usual liberality in aid of the Missionary cause, to which they have uniformly exemplified the most ardent attachment. On the same day, six members were added to the church, and united for the first time in showing forth the Lord's death. "Thus," observes Mr. Slatyer, "the Lord is adding to our number, and forming a people for his praise."

The sketch on the first page contains a view of Ridgmount Chapel\* and Mission-house, at Mandeville. The latter building is the residence of Mr. Slatyer, who, in advertizing to it states, "it stands on the brow of a hill, exposed to the cooling and delicious breezes which sweep unobstructed over several miles of subjacent country."

Reference has been made to the spirit of Christian liberality habitually evinced by the people. Of this a very gratifying proof has been recently afforded. When Mr. Slatyer informed the church members and candidates for church-fellowship of the existing deficiency in the Society's funds, they immediately subscribed among themselves the sum of 50*l.*,† a large amount, undoubtedly, compared with

\* The chapel and school-house are under the same roof, and form but one building, the only separation between them consisting of a moveable wooden partition. This plan has been adopted at other stations as well as Mandeville, in order to secure the use of the school-house for the purpose of public worship in addition to the chapel itself.

† Mr. Slatyer intended to suggest a similar collection at Porus.

the limited extent of their means. The names of the subscribers, and of those who contributed towards the erection of the chapel, will appear in the forthcoming Annual Report of the Society.

The good which has been effected in the brief period that has elapsed since the commencement of this station, and the pleasing prospects now connected with the work, afford decisive evidence that the Lord has graciously regarded the labours of his servants, and inspire the cheering persuasion that the period is fast approaching when He will manifest yet more fully his purposes of grace and compassion on behalf of the negro race in the West Indies. It will be the unceasing prayer of those who have been mainly instrumental to the extirpation of slavery from this quarter of the globe, that the day of freedom which has lately opened there in calm and peaceful glory, may be sanctified and blest to the emancipated, by their receiving along with it the still purer light and liberty of the Gospel of Christ, so that all that has been hitherto accomplished may finally admit of being reviewed with no sentiment of regret or self-reproach, but with feelings of unmixed satisfaction and joy.

#### SOUTH AFRICA.—EXTINCTION OF COLONIAL SLAVERY.

It is now generally known that the emancipation of the apprenticed labourers in the colony of the Cape of Good Hope was completed on the first of December, 1838. This great measure—the long desired object of the Christian philanthropist—by which nearly thirty-six thousand persons, chiefly of the Hottentot race, were delivered from a state of comparative slavery, and fully invested with the rights and privileges justly belonging to them as subjects of the British Empire, appears to have been accomplished in an equally auspicious and satisfactory manner with the similar change effected in the British West Indies on the preceding first of August. A degree of apprehension had been entertained by a few, as to the conduct of the apprentices at the trying crisis of the day of universal liberty; and even some, who held a very favourable opinion of their general character and disposition, scarcely allowed themselves to think that the spirit of peace and good order could, on such an occasion, remain wholly undisturbed. But the event, it seems, has demonstrated in the happiest manner that such fears were unfounded, while it has amply justified the more cheering confidence of those who, from their better knowledge of the apprentices and of the extent to which the influences of religion had obtained power over their minds, were enabled to dismiss every feeling of anxiety on the subject.

The population at most of the Society's stations within the colony is partly composed of those who belong to the class of liberated apprentices. We give below extracts of the communications which have been received from Cape Town, Paarl, Uitenhage, Hankey, and the Paarl, confirmatory of the preceding statements, and showing in detail that the celebration of the first of December, by the enfranchised population, has been such as the Christian public and friends of the Aborigines may contemplate with the most entire satisfaction.

#### CAPE TOWN.

The Rev. Dr. Philip had not returned from the interior, whither he proceeded in October last to visit the stations; but a letter from the Rev. H. Calderwood, who had undertaken to officiate during his absence from Cape Town, supplies the following gratifying information in relation to the present subject:—

The first of December passed over in this town in the most peaceable manner. Many of the former slaveholders are astonished that there has been no disturbance. They are quite unable to account for such a phenomenon. Between five and six

thousand apprentices were made free in Cape Town on that day, and for the first time permitted to call their persons and their earnings their own. But there was not a single committal to the Cape Town prison on the first of December, although on the previous Saturdays, for two months previously, there had been from one to eight committals for some crime or other. There seemed to be very little excitement, and I understand the canteens or public-houses were not so full that night as on other Saturday nights. Had an event so much calculated to produce excitement occurred in any town in England, the public-houses would have been crowded with the votaries of intemperance. The apprentices have certainly, to the surprise of many a dolorous prophet, proved themselves quite as much prepared to make a proper use of freedom as their former masters; and this is especially true in the country, so far as we have yet heard.

It appears by a letter which I have lately received, that many of the apprentices had been induced, by false representations, to pay a considerable sum for their freedom immediately before the first of December. This shows, however, that their anxiety to obtain freedom was intense. Many of the emancipated labourers are remaining for a little while with their former

masters, just to show their good feeling. And indeed generally where they have been well treated, they show no disposition to change. It is ridiculous to talk of their refusing to work, when they know very well that they must either work or starve. I feel persuaded that the moral effects of the recent change will yet be very great over the whole colony. May the Spirit of the Lord be poured out abundantly on this land! We require and entreat an especial interest in the prayers of the churches.

In the afternoon of the day of freedom, we had a number of children assembled to tea; they were very happy, and provision for the soul also was not neglected. In the evening we had a meeting in the chapel for coloured people; the service was in Dutch, conducted by Mr. Vogelgezang, an agent of the Christian Instruction Society of Cape Town. There were nearly 200 persons present, almost entirely coloured. The meeting, I think, was a profitable one. Had it not been on Saturday I should have had a meeting of the church. On the previous Sabbath I addressed the church members in reference to their present circumstances. The sermon containing this address has been published by request. I pray the Lord may bless the appeal to the Christians of Cape Town.

#### PACALTSDORP.

The venerable Missionary at this station, Mr. Anderson, advertizing to the services held on the first of December, thus writes:—

At five o'clock in the morning we met for prayer and thanksgiving on the happy occasion. At ten a large assembly, including those freed from slavery, attended Divine worship. The children of the Infant School sung, "O'er the gloomy hills of darkness." I then addressed the congregation from Ps. xlviii. 9—11; endeavoured to draw the attention of each of the classes before me to the great things God had done for them; recommended them to think seriously, and seek to become partakers of a still greater redemption through Jesus Christ, and in their lives to manifest a real sense of thank-

fulness for what God had done for them. At the close, the children sang the hymn, "From Greenland's icy mountains." The occasion was truly interesting.

On Sunday we had a large congregation, between three and four hundred. In the morning I addressed them from Rev. xxii. 17, and administered the ordinance. In the afternoon I preached again from Heb. xi. 24—26, inviting them to imitate the example of Moses, and entreating those who had entered upon a life of freedom to look well to the first step taken by them, as on that their future happiness greatly depended.

#### UITENHAGE.

Mr. Messer, the Missionary labouring

On the never-to-be-forgotten first of December, not only those who live in town, but also a great many belonging to adjacent places, joined in the early prayer meeting held in my chapel, which was quite filled. Some of the inhabitants had been thinking that great disorder might take place, but they had no need to be afraid, for since I have been acquainted with this village I never experienced more quietness than on

at this station, writes:—

that day. Few people were seen in the canteens: at least none belonging to this place, except one poor creature was, drunk, and he was put in prison immediately for his bad conduct.

On the 3rd of December they had what they called a feast of thanksgiving in token of what God had done for them; invited their friends and acquaintances; and their tables were spread with good things. The

meeting was opened with singing a hymn, and one of the pious apprentices delivered a suitable speech. When one party had taken their refreshments, consisting of tea and coffee, they went away, and the tables were filled with new guests, and so it was continued until late at night. The same entertainment was repeated the following evening, preceded by singing and suitable addresses; it was a most pleasing and

interesting scene. Some of the first gentry of the town were present, as also the Rev. Alexander Smith and myself and family. Mr. Smith before he left delivered a most excellent speech. The number who attended the second tea meeting was above 300. All these addresses and prayers have, I trust, not been in vain, or failed to make good impressions on the hearts of many who were present.

#### HANKEY.

Mr. Williams, at the Hankey station, advertises to the subject as follows:—

The first of December was a joyful day with us. In the morning at sunrise we held a prayer meeting, to seek the blessing of God on the engagements of the day. As soon as the apprentices came together, we held another meeting, for the purpose of offering public thanksgivings that the yoke of slavery was broken. In the afternoon a third meeting was held, at which Messrs. Walker and Backhouse, of the Society of Friends, spoke with much feeling and propriety. In the evening I addressed the apprentices from 1 Peter ii. 15, 16, and after I had finished, observed that if any one present had any thing to say, they were at liberty to speak. Several of our people

then rose successively, and spoke effectively, and they were followed by three or four of the apprentices, who spoke with much force and feeling on the subject of religion. One old man compared the emancipated slaves to a flock of sheep let out of the fold without a shepherd, exposed to many dangers; and strongly recommended them to desire me to write their names in a book so as to know them and watch over them in the Lord. All the apprentices in this part consider themselves as belonging to my congregation, and take care to make such agreements with their masters as that they can attend the church and school on the Sabbath.

#### PAARL.

The concluding extract is from Mr. Elliott's communication, dated Dec. 29, in which the subject is thus briefly noticed:—

The conduct of the emancipated apprentices on and since the first of December, has exceeded the highest expectations of their best friends. Not the slightest disturbance has taken place; the police has

had nothing to do. Instances of intoxication have been unusually rare. The Mission Chapel continues to be crowded to excess, even the pulpit being partly occupied by hearers.

The blessing of the Great Parent of the universe, who hath made of one blood all nations to dwell upon the face of the earth, and whose tender mercies are over all his works, has manifestly attended and followed hitherto the great act of justice and beneficence on the part of the British nation, to the accomplishment of which attention has now been directed. But a great work yet remains to be performed in the exertions necessary to secure those higher and better results of which the civil enfranchisement of the Hottentot should only be regarded as the forerunner and the pledge. His new-born liberties and rising energies must be guided into a salutary and heavenward channel, and every effort must be made to preserve them from being led according to the course of this world. The churches of Christ, especially, have additional duties and obligations now laid upon them, arising out of the altered state of society in this part of the African continent, as well as the West India islands; for under God, it depends upon them whether the possession of liberty by the multitudes lately held in slavery in these quarters of the world, shall or shall not ultimately conduce to their highest interests and well-being. Never has the period presented itself when an unreserved use of the means, committed by God to his people for the instruction and salvation of the heathen, was so obviously and urgently needed as at the present time, for the instance now before us is only one of many equally conspicuous and pressing. But who can doubt that He, who has prepared such a trial of

faith and love for the members of his spiritual body on the earth, will enable them to meet and sustain it until all the purposes for which it is designed are fully accomplished?

### JOURNAL OF JOHN HALL, NATIVE TEACHER AT SALEM.

In transmitting, under date of September last, the journal of Missionary labour, from which the annexed extracts are taken, Mr. Walton observes:—"The fervency of spirit displayed by the teacher, John Hall, has been particularly noticed by almost all the inhabitants of the large towns of Salem and Sheva Petta. Whenever he is out he hardly meets any one without telling them of the great salvation wrought out by our compassionate Redeemer for poor lost sinners, and inviting them to believe in him. On account of his kind, condescending, and earnest manner of speaking the truth as it is in Jesus, he goes by the name of Viragee.\* Not a few of the natives have been known and seen to welcome his coming among them, and to listen with attention to his preaching. His labours have been so far blessed by the Lord as to lead several to inquire and to come to the Mission House for further instruction, and to obtain books." The journal thus commences:—

#### *Conversation with an aged idolater.*

Jan. 5.—Accompanied by Joseph Gill and Marienen, we proceeded to Aremapallium, three miles south of Salem. A few of the villagers came to the place where we stood up to make known to them the glad tidings of salvation. I read the 13th chapter of Luke, and preached to them the doctrine of repentance; my text was, "Except ye repent, ye shall all likewise perish." Among the hearers there was an aged man, who listened to all I said; after which, with an angry countenance, he expressed himself thus—"Is it come at last to this, that the gods of our forefathers, which have been worshipped from time immemorial, are useless things, and unworthy of Divine homage? Is there no good to be derived from worshipping images? Are they merely stocks and stones? Pray (with a sneer he asked) where did this new God of yours come from? where is he?" I told him that he is every where, without beginning or end, and knows every thing; that He created the world, and all creatures, trees, sea, &c.; that it is by his Almighty power, goodness, and mercy that they are maintained and preserved, and it is His word I now make known to you, that you may exercise repentance towards God, and faith in the Lord Jesus Christ. Forsake your lifeless and worthless idols which cannot save, and come with a willing heart to Him who is able and willing to save us poor sinners from the wrath to come.—After he heard my speech he went away not a little ashamed.

#### *Quarrel about caste—peace made.*

Feb. 1.—As I was going to visit the Seppoy Line School, I witnessed a dispute which took place between two women at the river.

This was in consequence of the low caste woman having accidentally touched the water-pot of the woman of high caste, which she said was polluted and insisted that a new pot should be brought and given to her. Four or five men were helping to settle the above dispute; I went and joined them, and endeavoured to compose the enraged mind of the offended party, by telling her that we are all fellow-creatures; that the God who made us, in whom we live, move, and have our being, commands us to love one another, and be of a forgiving mind. As the poor low caste woman whom she considered to be unworthy of her association was of the same family with herself, and since God had made all nations out of one blood, this trivial fault might be easily forgiven, especially as it was not committed intentionally.—With these words I pacified the disputants, and went my way.

#### *Idolaters instructed and exhorted.*

Feb. 24.—On my way to Salem, I met with ten women, who were carrying rice to sell at the Bazaar; when they came near a heathen temple they put down their baskets, and prostrated themselves before the image of stone called the goddess Mareatta. After they had arisen, I spoke to them of the great sin of idolatry; that the God who created them is a jealous God, and he will not give his glory to another, nor his praise to graven images. They silently listened to what was said, and went away.

Feb. 27.—At Comaraswamy Petta, many of the heathen assembled to hear the preaching of the Gospel. They said, "All that you state is true, but if we follow your doctrines our gods will be very angry with us, and this will end in our destruction." I told

them that the fear with which they were possessed was groundless, that it was out of the power of those which are no gods to do them any harm. For instance, said I—"Allow me to throw down your god, and you will see that it cannot injure me; it will remain in the place where it is put, and cannot move thence." I exhorted them all to forsake their idols, and to believe in the Lord Jesus Christ, and they would be saved and become a happy and blessed people.

*Influence of his presence at an idolatrous ceremony.*

March 17.—This afternoon I went to the Chuckler's village, read and explained the 24th chapter of Matthew to the villagers; while thus engaged, they began to murmur because a stop was put to their offering a sacrifice to their goddess Mareamma. As I was present they found that they could not go on so well with their heathenish worship. Seeing this disposition, I expostulated with them on account of their idolatry, and the sorrow I felt that my labours among them did not produce any good effect. As I was going to leave them, they came running after me, entreating me not to go away, but to pray to my God to forgive them their sins. After speaking to them on the judgment, and praying for them in their presence, I returned home.

*Opportunity of instruction improved.*

April 10.—While I was walking into the town of Ahtoor, I found a few women quarrelling with the washerman respecting their unwashed linen. I went up to them, and told them that by sin we are all unclean. I asked the women to tell me what difference there was between the washerman's stone on which he beats the dirty clothes and the stone gods whom they worship. "Ah!" said one, "is it come to this at last, that

the washerman's stone and our gods are alike? You have been preaching to the people, tell us if they one and all consented to what you said?" "Let them alone," said I; "but do you tell me what is in your mind regarding the truth you have heard from me?" They answered, "It is true that there is one God who made us and all things. Our Gooroos, the Bramins, never instruct us, but they come often to ask us for our money, which, when given, they mutter something in an unknown language, which they do not understand." A heavy shower of rain fell, which broke up the conversation, and obliged us to seek for shelter.

*Instance of the decline of idolatry.*

April 11.—Early this morning we went to Meolvadie. I read the 1st chapter of Romans, and my discourse was founded on the 19th and 20th verses. The crowd of hearers was great, and they listened very attentively, with the exception of two weavers, who spoke rather angrily, because we wanted them to become the faithful subjects of our King Immanuel. As I was going to purchase a pair of shoes, a few met me near the river; they informed me what they had heard in the morning had made some impression on their minds; that each family had subscribed a rupee to make a festival in honour of the god whose temple is at the foot of the hill, and whose name is Hyanar. We have now, said they, resolved to do no such thing, but to spend the money we have collected in buying provisions for the support of our families. I commended them very highly for this their good resolution, and told them by all means to put it into execution; to forsake their vain gods, and to believe in the Lord Jesus Christ, who would bless them not only in this world, but in the world to come.

### ENLARGEMENT OF THE SOCIETY'S FUNDS.

THE annexed proposal has been made in a letter lately received by the Home Secretary. It is offered to notice not so much with the view of the specific plan it describes being carried into effect at the present time, as for the purpose of calling the attention of the friends of Missions generally to the important subject to which it relates:—

"From the statements in the Magazine of the want of funds, which compels the Society to refuse so many who offer themselves as candidates for the Missionary field, allow me to suggest a very simple plan of raising Fifty Thousand Pounds in one day. One million persons giving one shilling each would of course produce the sum. I therefore propose that notice should be given; that cards be provided and circulars sent to every congregational or other minister in the United Kingdom favourable to the interests of the Society; that on the first Sun-

day in May or June, each of the said ministers should make it known, and press it upon their congregation; that the Monday evening should be a special prayer meeting on behalf of the Society, and that Tuesday be the day for collecting the amount, when every person who can do so should take a card and collect one shilling each of their friends and neighbours; and if the amount is not raised in one day, I have formed a wrong opinion of the churches of Christ, and their zeal in the Missionary cause."

# Anniversary of the London Missionary Society.

ARRANGEMENT OF THE SERVICES AT THE FORTY-FIFTH GENERAL MEETING.

## TUESDAY, MAY 7th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Three o'clock in the afternoon.

## WEDNESDAY, MAY 8th.

*Morning, Surrey Chapel.*—Rev. Thomas Binney, of London, to preach.

*Evening, Tabernacle.*—Rev. David King, A.M., of Glasgow, to preach.

*The Morning Service to begin at Half-past Ten, and the Evening at Six o'clock.*

## THURSDAY, MAY 9th.

*Morning.*—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.\* The Chair to be taken, *precisely at Ten o'clock*, by Sir Culling Eardley Smith, Bart.

*Evening.*—St. Barnabas Church, King's-square, Goswell-street; the Rev. Henry Hutton, A.M., Incumbent of Woburn, and Chaplain to His Grace the Duke of Bedford, will preach on behalf of the Society.

*Service to begin at Half-past Six o'clock.*

## FRIDAY, MAY 10th.

*Evening.*—The Sacrament of the Lord's-supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communionists*, and who produce Tickets from their respective Ministers, viz. :—

SION CHAPEL .....	Rev. Joseph Fletcher, D.D.... to preside.
CRAVEN CHAPEL .....	Rev. John Leifchild, D.D. .... "
SILVER-STREET CHAPEL .....	Rev. Dr. Raffles, of Liverpool.. "
YORK-STREET CHAPEL, WALWORTH	Rev. Andrew Reed, D.D..... "
CLAREMONT CHAPEL .....	Rev. Dr. Redford, of Worcester. "
ST. THOMAS'S-SQUARE, HACKNEY..	Rev. Robert Halley, D.D. .... "
STOCKWELL CHAPEL .....	Rev. George Collison .....
MABERLY CHAPEL .....	Rev. J. J. Freeman .....
TOTTENHAM COURT-ROAD CHAPEL	Rev. John Ely, of Leeds .....
HANOVER CHAPEL, PECKHAM ....	Rev. Dr. Wardlaw, of Glasgow.. "
JAMAICA-ROW, BERMONDSEY .....	Rev. Richard Knill .....

*Services to begin at Six o'clock.*

\* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, the *Raised Seats*, and *Western Gallery*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country; to the Speakers ;—to the representatives of kindred Institutions, and to such other Individuals as it may be deemed proper specially to invite; together with all *Ministers who are Members of the Society*.

For the *Central Seats*, Tickets will be furnished :—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum, and upwards—One Ticket each.

For the *Raised Seats*, and *Western Gallery*, Tickets of admission will be supplied to all other persons, Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Hall will admit.

N. B. *No individual can be entitled to a Ticket in more than one capacity.*

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday, Saturday, Monday, Tuesday, and Wednesday, the 3rd, 4th, 6th, 7th, and 8th days of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish personally to attend.

## FORMATION OF AN AUXILIARY MISSIONARY SOCIETY AT SYDNEY.

SINCE the reception of the gratifying intelligence from Mr. Williams, which was published in our last number, including a statement of the measures in progress at the time he wrote, for the establishment of an Auxiliary to the Parent Society, at Sydney, New South Wales, a further communication has been received from him, dated Oct. 11, announcing the accomplishment of this important and desirable object under circumstances of great interest and promise. Writing at the date now mentioned, Mr. Williams observes:—"We had a most delightful meeting last night, (Oct. 10,) and formed the Auxiliary. His Excellency Sir George Gipps and Lady Gipps were present, also Captain Bethune, R. N. of the *Conway*, who has been visiting the islands, and who bore testimony on the occasion to what he witnessed there."

The friends of Missions at home will participate in the feelings of satisfaction and devout thanksgiving unto Him who has all hearts at his disposal, which the Directors desire to cherish in reference to the event now under notice, peculiarly calculated as it is to cheer their hopes, to encourage their exertions, and to strengthen their faith as to the speedy approach of the period when the Gospel of the Redeemer shall be diffused among all the nations of the earth.

The list of donations and subscriptions, with the names of the contributors, transmitted by Mr. Williams, is as follows:—

	Donations.	Ann. Subs.		Donations.	Ann. Subs.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
His Excellency Sir G. Gipps	20 0 0			Mr. Foss .....	10 0 0
Alex. M'Leay, Esq.....	10 0 0	5 0 0		Mrs. Foss .....	5 0 0
John E. Manning, Esq. ....	5 5 0	2 2 0		Mrs. J. Stephens .....	1 0 0
C. Nicholson, Esq., M.D. ...	5 5 0	5 5 0		Captain Innes.....	3 3 0
Mr. David Jones .....	50 0 0	10 10 0		A mite from a friend who subscribed in England.....	1 0 0
Mr. Thomas Street .....	5 0 0			John J. Davies .....	2 2 0
Mr. Samuel Peck .....	25 0 0	10 for 5 years.		Thomas Jones .....	5 0 0
Mr. J. Hyndes .....	5 0 0			Mrs. Redman.....	1 0 0
Mr. G. Sutton .....	5 5 0			Mrs. Ironside.....	1 0 0
Rev. J. Saunders .....	5 0 0			H. K. Salting, Esq. .....	2 0 0
Mr. Keys.....	10 0 0		[years.	Miss Jenkins.....	1 0 0
Mr. Wright.....	50 for 5			— Garrard, Esq. .....	10 0 0
Mr. J. W. Smart .....	10 10 0	2 2 0			
Mr. Bourne.....	10 0 0	5 0 0			

The list had not been closed.

On the day he wrote, Mr. Williams was leaving for Parramatta, with the view of proposing the formation of a similar institution at that place. After returning to Sydney, he states it was his intention to sail immediately for the Navigators Islands, and having landed the brethren at their stations, to retrace his course towards the colony for the purpose of paying his first visit to New Caledonia, "so that," our brother remarks, "before you receive this communication, I shall, I trust, have commenced the labours on which my heart has been long set."

### MISSION AT RAROTONGA.

THE particulars inserted below are taken from one of the most recent journals of our brother, the Rev. Charles Pitman. They will serve, remarks Mr. Pitman, (adverting to these and other portions of the same communication,) to show in some measure what God is pleased to do for us in this distant island of the sea. One of the most cheering features of the present time, he continues, is the desire manifested by many of the young people to unite themselves to the Church of Christ. Several have been baptised and received into communion, and many more remain as candidates for both ordinances. Mr. Pitman then proceeds with his interesting narration :—

#### *Conversation with an aged native.*

One day sitting in my study, an old man walked in, or rather came creeping, and sat down at my feet. He is one of the oldest warriors in the island.

"Well, my friend," I asked, "what is your business?"

"I wish to give myself to God in baptism."

"Is that the *real* desire of your heart?"

"Yes, my real desire."

"Do you love God and Christ?"

"Yes, I love God. I have been," said he, "a wretched being—a great warrior in this place, and many a one have I slain in my days of ignorance. But this is a new day. We now hear things that we never heard before. I came to chapel, and you preached from these words, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' There, there," said he, "the cross of Christ, the cross of Christ."

"Do you know who Christ is?"

"He is the Son of God."

"What was his object in coming into this world?"

"To be the true sacrifice for sin, that we might be saved."

"Do you pray to him?"

"Oh, yes."

"Do you trust in him?"

"Yes, like this, (leaning his back, and resting his whole weight against the sofa in my study,) my soul thus leans on Christ."

I was much affected by the earnest manner in which he spoke. After receiving suitable answers to many other questions, I requested him to go frequently to Tape,\* who would instruct him in Divine things, and after a little while to return to me again. "For the future," he said, "I will sit exactly under the pulpit that I may hear distinctly."

#### *Reception of Church members—Experience of Mataea.*

Seven members, the first-fruits gathered from amongst my school children, were this evening admitted into the church of Christ at this station. One of these, Mataea, related on the occasion how he had forsaken the path of life after the death of his father; and his evil doings, in consequence of which his landed property was taken from him by the laws of the land. He here minutely described the feelings of which he was the subject during that period. The pious conversation of Pa, our Chief, and Tupe, and the faithful manner in which they pointed out his awful state made, he said, powerful impressions upon his heart and conscience. The recollection of a discourse from James i. 15, he could not banish from his mind. This led him to consider the evil consequences of sin when once conceived; to determine to abandon his evil courses, and to humble himself before God. Having conciliated the favour of the Chief, his lands were afterwards restored to him. He com-

menced a careful perusal of the sacred Scriptures, and found relief to his distressed mind, especially from John iii. 36. On one occasion, when he came to me for conversation, I pointed out to him the mercy of God to returning prodigals. The change produced in his heart, he trusted, was by the power of the Holy Spirit; now he wished to join himself to the people of God, and to be a sincere disciple of the Saviour, through whom alone he expected eternal life.

#### *Account and religious experience of Tekori.*

Another of the members is named Tekori, a promising young man in my school, and my assistant. His father died when he was young, and he was brought up by his uncle, who, with this lad, was the very first I baptised. Tekori was then a boy about seven or eight years of age. His conduct ever since I have known him has been consistent, and among his countrymen he bears an excellent character. He gave a very pleasing and interesting account of himself from his youth. For many years, he said, he was thoughtless and indifferent, knowing nothing experimentally of the way of salvation. Gradually, however, he felt his mind enlightened, and obtained a different view of things. Passage after passage of Sacred Scripture which he heard, until it had become familiar to him, began to appear new in power and meaning, as did also the reading of those portions of the word of God he had in his possession. One day he carefully read the third chapter of John; and when he arrived at the last verse, his attention was more than ordinarily arrested, and I was compelled, said he, to ask my heart, my own heart, "Dost thou believe on the Lord Jesus Christ?" The latter part of the verse greatly alarmed him for some time; but in reflecting on Christ as the way of salvation, his work and sufferings, he felt peace, and a desire to receive him into his heart as his only Saviour.

His statement was exceedingly pleasing, and modestly spoken. He has written it out by my request, and given it to me. May it prove that these young men have been truly born of God, and be an extensive blessing in their day and generation. Holy Father, keep them from the evil of the world, and the deceitfulness of their own hearts. Watch over them night and day, and let not the enemy of their souls gain ascendency over them. Take them under the shadow of thy wings, and let their souls be precious in thy sight!

\* A native teacher.

## SOUTH OF INDIA.—MISSION AT VIZAGAPATAM.

LETTERS lately received from the brethren at this station, Messrs. Gordon and Porter, contain the encouraging statements which will be found below. The labours and influence of the Mission at Vizagapatam are diffused over a large extent of country in this part of India, and in various ways the great truths and principles of Divine Revelation are conveyed to multitudes of the heathen inhabitants; proving, it is hoped and believed, the power of God to the salvation of increasing numbers. At the station itself the work of Christian education is extensively carried forward, and exhibits, at the present time, for the most part, a peculiarly pleasing and hopeful aspect. Two schools have been established for the education and training of native orphan children; and in relation to one of these, Mr. Gordon, writing in October, states:—

The orphan school, under the care of Mrs. Gordon and myself, has had several additions during the present year; but we labour under great difficulties with regard to a good teacher and superintendent. The children are making pretty good progress in English and Teloogoo, and plain and ornamental needlework. Two of the children whom we took from the most appalling situations of misery and distress, have departed this life. One of these was a very amiable little girl. A few days ago we lost a very fine boy belonging to the school; his disease was dysentery, with which he was afflicted for about three months. During his painful and lingering illness, I had many opportunities of seeing and conversing with him about the interest of his soul. I am not without hope that he has departed to a better world. I asked him one day when he was very low, "Henry, would you like to go to heaven when you die?" "Yes, Sir." "Why?" said I. "Heaven is a fine place, Jesus Christ there—good people there—God there." "Who is Jesus Christ?" "The Son of God." "What did he do for you?" "He died for our sins." "Do you love Jesus Christ, Henry?" "Yes, Sir." "Do you know that you are a sinner?" "Yes, Sir." "How do you think you will get to heaven if you are sinful?" "Jesus Christ take away all my sin."

This was the purport of my conversation with him, and it was at different times repeated. It has been a source of great comfort to our minds to think that this poor lad was taught the way to heaven in our orphan school, and that he has died, leaving

some pleasing hope that he is safe for eternity. He was about 10 or 12 years old, and always gave us satisfaction from his good behaviour. He had made pleasing progress in English and Teloogoo; and I fondly hoped, that being a Goomsur boy, he would some day become a preacher of the Gospel to his countrymen in that benighted part; but the Lord, whose ways are not as ours, has ordered otherwise; it therefore becomes us under all trials and disappointments to say, "The will of the Lord be done."

*Mission Church.*

The little native church has had few additions during the year; the members, however, continue stedfast, and give general satisfaction to us all. O may we have grace to persevere in this arduous and self-denying work, looking unto the Holy Spirit alone to bless and prosper our labours!

*Opening of a new Chapel.*

On Tuesday last, we had the pleasure of opening a small place of worship in a village about two miles from this town. The season was interesting. A good number of the villagers and children of both the orphan schools formed the congregation. It is a very neat little building, about 33 feet by 16, with a verandah in front, and another behind, and capable of seating about 150 people. During the service the people evinced much attention. We propose to have a stated public service once a week in this place, and pray that the Lord may bless the preaching of the word to the poor benighted heathen.

(To be continued.)

## MISSIONARIES ON THEIR VOYAGE OUTWARD.

THE *South African Commercial Advertiser*, of the 6th of February last, conveys the pleasing intelligence of the arrival, in Table Bay, Cape of Good Hope, on the 1st of that month, of the *Lord William Bentinck*, in

which vessel Mr. and Mrs. Howe, Mr. and Mrs. Pratt, Mrs. Pitman, and Mr. John Barff, embarked from London for the South Sea Islands, early in last November.

## RETURN OF THE REV. JOHN EDWARDS FROM BERBICE.

THE Directors deeply regret to state, that the Rev. John Edwards has been compelled to leave his station at Hanover Chapel, West Coast, Berbice, and return to this country, in consequence of serious failure of health, and the general unsuitableness of

the climate of Berbice to his constitution, on account of which he is unable to contemplate resuming the Missionary work in that part of the world. Mr. Edwards arrived, with Mrs. Edwards, at Plymouth, in the ship *Kingston*, on the 3rd of last month..

## ARRIVAL OF REV. G. GOGERLY

THE ship, *Duke of Buccleugh*, is named in Lloyd's List among the arrivals at Calcutta on the 17th of last January. No communi-

## AND FRIENDS AT CALCUTTA.

cations have yet reached us from Mr. Go-  
gerly himself or the brethren who sailed in  
this vessel from London in September last.

## LETTERS RECEIVED FROM MISSIONARIES, &c.

ULTRA GANGES, 1838. — Malacca, Rev. S. Dyer, Nov. 1. Pinang, Rev. T. Brighton, Sept. 18. Rev. Messrs. Beighton and Davies, Sept. 12. Batavia, Rev. W. H. Medhurst, Nov. 17. Mr. W. Lockhart, Nov. 17. Mr. W. Young, Jun., Oct. 18.

EAST INDIES, 1838-39. — Calcutta, Rev. C. Pittard, Dec. 23. Belgaum, Rev. J. Taylor, Oct. 19. Bellary, Rev. J. Reid, Jan. 11.

Bethelsdorp, Rev. J. Kitchingman, Jan. 2. Graham's Town, Rev. J. Monro, Dec. 26, (from Caffre Drift.) Lattakoo, Rev. R. Hamilton, Dec. 13. Komaggas, Rev. J. H. Schmelen, Aug. 7.

RUSSIAN EMPIRE, 1839.—Ona, Rev. W. Swan,  
Jan. (no day specified.)

AFRICAN ISLANDS, 1838. Mauritius, Rev.

MEDITERRANEAN, 1839.—Corfu, Rev. I.  
Lowndes, Feb. 28, and March 15.

WEST INDIES. 1839.—Rev. S. S. Murkland

SOUTH AFRICA, 1838-39.—Cape Town, Rev. H. Calderwood, Jan. 22. Paarl, Rev. W. Elliott,

WEST INDIES, 1859. REV. C. S. MARKLAND,  
January 25. Rev. C. Rattray, Jan. 16, February 1.

Dec. 29. Tulbagh, Rev. A. Vos, Nov. 6. Hankey, Rev. E. Williams, Dec. 20, Jan. (no day specified.)

Berbice, Rev. H. S. Seaborn, Jan. 9. Rev. J. Edwards Jan. 10. Rev. S. Haywood Jan. 10. J.

1987. E. Williams, D. M., and (in day operation).

MISSIONARY CONTRIBUTIONS,  
*From the 1st March to 6th April, 1839, inclusive.*

	<i>£</i>	<i>s.</i>	<i>d.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>		<i>£</i>	<i>s.</i>	<i>d.</i>
Lower-street, gen. pur....	115	19	10	For Native Schools ...	10	0	0	Northwich .....	25	0	0
For Wid. & Or. Fund... 133L. 19s. 10d.	10	0	0	Mortimer .....	16	16	0	Saighton .....	1	10	3
Tonbridge Chapel, gen. purposes .....	62	18	7	Newbury .....	151	0	4	Tattenhall .....	52	9	4
For Native Girls, M. E. Lammin and M. Tonbridge .....	6	0	0	Pangbourn .....	3	0	0	Tarvin .....	4	1	
	63L. 18s. 7d.			Reading, on account...	26	11	6	Waverton .....	0	8	8
Union Chapel, gen. pur....	206	2	0	Wallingford .....	40	0	0	Less exps. 22L. 13s. 5d. 32s. 16	6		
For Julia Knill .....	2	10	0		297	13	8	Cumberland.			
For Nat. Tea. J. Watson ...	10	0	0	N. B. In consequence of the decease of Rev. A. Douglas, the late Treasurer, the following sums, which had been paid into his hands, cannot be remitted until his will has been proved.				Whitehaven.....	11	0	0
For Boy at Benares, Paul Lewis .....	3	0	0	Maidenhead.....	119	15	3	Derbyshire.			
For Wid. & Or. Fund... 233L. 12s.	12	0	0	Abingdon .....	45	0	0	Chesterfield.....	25	6	3
Orange-street .....	52	15	0	Twyford .....	1	9	0	Dronfield .....	9	13	9
Peckham, gen. pur.....	154	2	6	Reading balance.....	22	0	0	Middleton, for N. Tea. J. Wall .....	10	0	0
For Nat. Tea. W. B. Collyer .....	10	0	0	Buckinghamshire.				Devonshire.			
Nun Green Branch....	7	10	4	North Aux. per Rev. T. P. Bull—				Totnes .....	20	0	0
171L. 12s. 10d.				Adderbury .....	3	10	0	Newton.....	14	0	0
Pimlico (14L. 2s. paid before) .....	27	18	0	Brackley .....	3	14	6	Exmouth, Ebenezer Ch. 11	4	0	0
For Nat. Tea. E. A. Dunn, J. Moore, and J. Hickes .....	30	0	0	Buckingham, Old Meet. New Meeting .....	28	8	6	Point in View .....	2	5	0
57L. 18s.				For N. Tea. W. Priestley .....	10	13	3	Tiverton .....	19	8	0
Poultry Chapel .....	200	0	0	Great Horwood .....	2	10	0	Plymouth, &c., Aux. Soc.—			
Silver-street.....	140	0	0	Newport Pagnell .....	61	18	5	Norley Chapel.....	109	0	6
Sion Chapel .....	30	0	0	For N. Tea. W. Bull, and J. Cripps .....	20	0	0	Public Breakfast.....	115	4	8
Spa Fields.....	49	15	0	Olney .....	16	0	2	Batter-street Chapel .....	8	11	6
Sepney, gen. pur.....	180	12	5	Potters Pury .....	15	0	1	Rehoboth do.....	5	1	0
For Female Education 48 16 7 229L. 9s.				Stony Stratford .....	9	4	10	Devonport Princes-st. 35	19	11	
Stockwell, gen. pur....	134	15	5	Towcester .....	10	17	7	Mount-street .....	14	6	4
For Fem. Education ... 2 18 6				Winslow .....	6	2	0	Subscriptions .....	14	5	0
For the Education of a Negro in Demerara, to be called Thomas Jackson.....	56	15	4	Cambridgeshire.				Salem Chapel, Morrice Town .....	4	0	7
194L. 9s. 3d.				Bassingbourn, extra effort.....	101	11	5	Bethel Ch. Torpoint .....	6	2	2
Stoke Newington, g. pur. 17s. 8d. paid before) .....	54	4	7	Cheshire.				Cawsand .....	8	2	5
For Wid. & Or. Fund... 10	0	0		Macclesfield, Townley-st. 25	18	0		Less exps. 9L. 5s. 5d. * 311	8	8	
64L. 4s. 7d.				For Nat. Tea. J. Rathbone .....	10	0	0	For Jane Derry .....	5	0	0
Surrey Chap. Aux. (311L. 17s. 8d. paid before) .....	85	18	4	Sandbach Association ..	27	2	0	* 150L. acknowledged in February Magazine.			
Ladies' Association.....	112	12	11	63L. 2d.				Teignmouth .....	21	13	0
For Nat. Tea. Surrey, per Mrs. Field.....	10	0	0	For Nat. Tea. in Africa .....	40	3	9	For N. Tea. S.S. Walker 31L. 13s.	10	0	0
Tabernacle .....	157	0	4	For Fem. Education ... 2 0 0				North Aux. Soc.—			
New Tabernacle .....	84	0	1	52L. 3s. 9d.				Bideford .....	40	11	5
Tottenham Court .....	62	18	11	Stockport, Hanover Ch. 100	0	0		For Native Schools...	10	0	0
Fitzroy School-rooms....	26	0	5	Stockport, Orchard-street Chapel, for Nat. Tea. in Africa, S. Vanderkemp 15	0	0		Ilfracombe .....	18	5	8
Trevor Chapel.....	128	3	1	For Nat. Tea. in India, J. Waddington and M. Sing.....	20	0	0	Barnstaple .....	14	18	9
For Nat. Tea. J. Morison .....	16	0	0	For Mrs. Mather's Sch. 40L. 5s. 6d.	5	5		Torrington .....	8	4	1
144L. 3s. 1d.				Chester Aux. Soc.—				Braunton .....	5	1	4
Union-street, gen. pur....	173	2	2	Anniversary Colls. ... 141	11	0		97L. 1s. 3d.			
For Fem. Education... 5 10 0				Subscribers .....	34	13	0	Exeter .....	123	11	4
For Wid. & Or. Fund... 185L. 13s. 2d.	7	1	0	Missionary Boxes .....	15	10	8	For N. Tea. J. L. Glyde 10	0	0	0
Walthamstow, gen. pur. 93 0 0				Ladies' Branch .....	33	18	9	For Or. Sch. Vizag .....	16	0	0
For Wid. & Or. Fund... 100L.	7	0	0	Common Hall-st. do... 13	13	1		149L. 11s. 4d.			
Walworth, York-street...	276	18	2	Cambrian Juv. Soc. ... 7	17	2		80L. previously acknowledged.			
Well-street .....	70	0	0	Soc. .... 3	8	6		Ottery .....	9	9	1
Wycliffe Chapel .....	42	7	8	Handbridge School.... 0	7	6		For N. Tea. J. Bounsal 10	0	0	0
Bedfordshire.				A Friend, per Mrs. Bridgeman .....	2	0	0	19L. 9s. 1d.			
Leighton, Mr. W. Noble 0 10 0				Saughall Sunday-sch. ... 0	5	0		Chudleigh .....	6	17	0
Turvey, for Nat. Tea. L. Richmond .....	10	0	0	Two Mills, Box, &c. ... 1	5	6		Dorsetshire.			
Woburn.....	9	12	0	Showick .....	1	9	6	Poole, Legacy of late Mrs. Bunn, less duty & exps. 269	0	0	0
Berkshire.				Knutsford .....	9	0	0	M. K. Welch, Esq. (D.) 5	0	0	0
Aux. Soc. per Rev. W. Legg—				Buckland-hill .....	3	1	0	Per Mr. Notting—			
Aston .....	8	0	2					Poole Aux. Soc. .... 72	10	10	
Goring and South Stoke 9	3	6						Swanage .....	12	11	2
Upper Basildon .....	4	16	6					Corfe Castle .....	1	0	0
Hungerford .....	28	5	8					86L. 2s.			

	<i>L s. d.</i>	<i>L s. d.</i>	<i>L s. d.</i>
South Shields .....	7 3 6	• 100 <i>l.</i> of this sum ac- knowledged last month.	Collected by—
For So. Sea ship .....	0 10 0		Master W. Jones ..... 12 3 10
7 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i>			Miss Greenhalgh and
Per Mr. W. Thackray—			Holt ..... 5 0 6
Sunderland .....	59 5 3	Collections per Rev. W.	Miss Holme ..... 3 7 6
For Native School .....	10 0 0	H. Stowell—	Miss A. Haword ..... 3 7 0
Shadforth and Easing- ton-lane.....	2 0 0	Port le Murray .....	Miss Stott ..... 2 9 6
Houghton-le-Spring .....	1 2 9	Castletown .....	Miss Cole ..... 2 6 0
Monkwearmouth .....	6 3 0	Peel .....	Mrs. Leeming ..... 5 2 6
Less exps. 6 <i>l.</i> 9 <i>s.</i> 8 <i>d.</i> * 72 1 4		Kirk Michael .....	Miss Haddock ..... 1 17 0
* 5 <i>l.</i> acknowledged in March Magazine.		Ramsey .....	Scholars in Mawdsley- street Sun. School .. 2 13 0
Essex.		Laxey .....	Two Missionary Boxes 0 16 0
Finchingfield, Special con- tributions. "to assist the present inadequate income" .....	22 0 0	J. J. Moore, Esq. ....	Less exps. 8 <i>l.</i> 10 <i>s.</i> ... 58 1 0
Forest-gate, Upton .....	11 0 0	Douglas—	
Gloucestershire.		Collection .....	13 13 4
Aux. Society—		Per Miss Robinson ...	2 0 0
Blakeney .....	7 0 0	Mrs. Bell .....	0 10 0
Bullock Pill .....	2 15 0	Miss Dutton, for Villa	
Cam .....	9 2 6	Marina School.....	10 0 0
Chalford .....	9 3 0	Less exps. 2 <i>l.</i> .....	33 6 9
Chalfield .....	20 10 0	Isle of Wight.	
Chedworth .....	1 2 6	Newport, St. James's-st. 44 2 6	
Cheltenham Chapel .....	16 7 0	For Nat. Girl, M. Tup- per .....	2 5 0
Highbury do....	23 0 2	For Nat. Tea. R. Lons- dale .....	10 0 0
Dursley, Boulton do....	10 14 0	56 <i>l.</i> 7 <i>s.</i> 6 <i>d.</i>	
Ebley .....	15 3 7	Node-hill Chapel.....	12 0 6
Frampton-on-Severn .....	22 5 0	For N. Tea, D. Tyerman	10 0 0
Gloucester (2 years) ...	57 3 11	22 <i>l.</i> 6 <i>d.</i>	
Kingswood (2 years) ...	9 18 9	Aux. Soc. per E. Brock, Esq.—	
Little Dean .....	5 9 0	Chatham .....	74 7 9
Mitchel Dean .....	1 10 1	For Nat. Tea. J. Slat- terie .....	10 0 0
Rodborough .....	30 10 0	Canterbury .....	52 3 0
E. C. H. for Orphan Asylum, Berhampore	0 10 0	Dover, Rev. T. Anderson	21 10 0
Stroud, Old Chapel .....	23 7 11	Faversham .....	12 6 5
New Chapel .....	22 0 4	Herne-bay .....	2 13 0
Stonehouse .....	5 1 6	Maidstone .....	59 11 0
Tewksbury .....	47 10 10	Marden .....	12 9 10
Wotton Underedge .....	7 16 0	Milton .....	10 5 9
Less exps. 14 <i>l.</i> 18 <i>s.</i> 11 <i>d.</i> * 363 7 2		Sutton Vallence .....	18 19 5
* 14 <i>l.</i> previously acknow- ledged.		Staplehurst .....	16 5 9
Hampshire.		Tonbridge .....	4 4 0
Havant .....	40 8 0	Wingham .....	38 7 6
Gosport, per Rev. J. E. Good .....	21 3 6	Whitstable .....	9 4 6
Odiham .....	18 5 2	Less exps. 7 <i>l.</i> 16 <i>s.</i> 11 <i>d.</i> 334 11 7	
For N. Tea. W. Roberts	10 0 0	Wrotham .....	2 0 0
Alton .....	4 6 6	Lenham .....	4 10 0
Portsea, Buckland Cha.	5 15 0	Folkestone .....	3 0 0
Winchester .....	12 7 0	Deal, per W. White, Esq.	6 4 0
Stockbridge .....	4 10 0	Rev. J. Vincent .....	20 6 10
Hereford, Eign-brook Ch.	12 3 4	For Vincent Chapel ..	10 1 7
Ledbury .....	4 8 4	30 <i>l.</i> 8 <i>s.</i> 5 <i>d.</i>	
Less exps. 3 <i>s.</i> 2 <i>d.</i> 16 8 6		New Cross .....	8 15 11
Ross .....	6 10 0	Tonbridge Wells .....	52 0 2
Hertfordshire.		Pembury .....	3 10 9
Bishop's Stortford, W. Bird, Esq. for a Native Schoolmistress to be called Rebecca Bird .....	10 0 0	Bell's Yew-green .....	2 11 3
Great Berkhamstead .....	22 5 6	Less exps. 17 <i>s.</i> 8 <i>d.</i> ... 57 4 6	
Huntingdonshire.		Gravesend .....	60 0 0
St. Neots .....	30 0 3	Lewisham .....	24 0 8
Huntingdon .....	10 15 5	Woolwich, Salem Chapel 45 15 10	
St. Ives .....	70 14 3	Providence Chapel .....	3 9 6
Bluntisham .....	13 12 6	49 <i>l.</i> 5 <i>s.</i> 4 <i>d.</i>	
Somersham .....	3 14 6	Greenwich-road .....	40 7 0
Haddenham .....	4 14 0	Lancashire.	
Ramsey .....	7 1 6	East Aux. Soc. per J. H. Heron, Esq.—	
Less exps. 2 <i>l.</i> 17 <i>s.</i> 6 <i>d.</i> * 137 14 11		Bolton, Mawdsley-st. Chapel Collections ... 22 8 2	

	<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>		<i>L</i>	<i>s.</i>	<i>d.</i>	
J. Clayton.....	313	0	1	Col. at Pub. Meeting...	84	15	3		Mr. D. Newland.....	0	10	0
Juvenile Association... 50	0	0	0	Less exps. 1l. 5s. 4d.	122	15	0		Mr. J. Wright .....	0	10	0
363 <i>l. Os. 1d.</i>									Mr. J. Howard.....	0	5	0
Col. after Pub. Meeting.. 76	17	5		For the maintenance of					S. Fletcher, Esq. (D.)	5	0	0
Col. after Annual Sermon				Bosman Bosman, in Af-				Collected by—				
by Rev. J. Clayton..... 53	4	4		rica .....	15	0	0	Miss Travis .....	2	16	4	
Youths' Aux. of Welsh				Patricot, Col. at Public				Miss Jane Travis .....	1	18	8	
Calvinistic Method. ... 45	0	0		Meeting .....	9	17	11	Miss Brown .....	1	3	11	
S. Fletcher and S. Prince,				Col. after Sermon, by				Miss R. Milne.....	0	15	9	
Esqs. Exors. of the late				Rev. R. Knill .....	6	3	6	Miss Cowper .....	1	10	6	
Mrs. S. Roby, 1-sixth				Mrs. Birch's Box.....	1	10	0	Per Mr. Embleton, Hope	3	12	0	
of the residue of her								Rev. H. H. Leigh .....	1	1	0	
personal estate .....	125	5	3	Less exps. 3l. 7s. 10d.	14	3	7					
Jackson's-lane Chapel, Col.				Ashton-under-Lyne, Col-				Less exps. 3l. 2s. 6d.	48	6	2	
after Sermon by Rev.				lections after Sermons,								
J. Sortain, A.B. .... 50	0	0	2	by Rev. J. A. James .....	67	2	4	Dr. Clunie, for an Orphan				
Public Breakfast, Ladies'				Juvenile Society.....	20	0	0	at Benares, to be named				
Association for Fem.				Mrs. Wareing, for Nat.				Mary Williams .....	3	0	0	
Schools in India and				Tea. John Buckley .....	10	0	0	New Windsor Chapel, Col.				
China:				Do. do. John Wareing	10	0	0	by Miss Hewitt, for				
Collected by—				Collected by—				Dirk Hather, So. Africa	8	10	6	
Mrs. W. M. Walker..... 5	0	0		Miss Marsh .....	12	9	0	Friends at Greenacres Ch.				
Miss Hadfield .....	3	5	0	Miss Redfern .....	6	12	0	near Oldham, per Mr.				
Mrs. Meteyard..... 3	10	0		Miss Sutcliffe .....	6	6	8	Milne.....	15	0	0	
Miss Hope .....	2	6	0	Miss Townsend .....	4	17	0	Interest from Treasurer	16	16	7	
Mrs. Rogers..... 1	1	0		Mrs. Reyner .....	8	14	0	Manchester and Salford				
Mrs. John Walker .....	0	17	0	Mr. T. Hines .....	1	8	7	Anglo-Chinese College				
Mrs. Midwood .....	1	0	0					Association .....	34	3	0	
Mrs. Peter Jackson .....	0	17	0	Less exps. 4s. 4d. .... 147	5	3						
Mrs. Thorn .....	2	11	0					Less exps. 19l. 5s. 8d. *3644	16	0		
Miss Daniel .....	2	18	6									
Miss Williams..... 5	4	0	0					*2009l. 1s. of this sum				
Miss Galley .....	1	0	0					previously acknowledged.				
30l. 9s. 6d.								Lancaster.....	41	14	4	
From Friends at one of												
the tables .....	23	10	0					Rochdale .....	57	8	7	
Mr. J. Hewett..... 10	0	0	0					For Nat. School at Tre-				
Mr. J. Crewdon..... 50	0	0	0					vandrum .....	10	0	0	
Mr. J. France .....	5	0	0					67l. 8s. 7d.				
Mr. S. Fletcher..... 100	0	0	0					Boston .....	62	8	3	
Mr. W. Neild .....	50	0	0					Kirton .....	10	14	10	
Friend by Ditto .....	50	0	0									
Mrs. Burd..... 50	0	0	0					Less exps. 3l. 11s. 1d.	69	12	0	
Mr. W. Newall .....	10	0	0					Gainsborough .....	41	2	8	
Surplus after defraying												
expense of breakfast. 7	19	6						Lincoln, Zion Chapel..... 39	8	3		
Box col. at breakfast.. 58	18	10						Independent Chapel .....	93	8	4	
Rev. W. M'Kerrow .....	20	0	0					Special Contributions .....	46	2	6	
Four Friends, by Mr. R.								For Caffe School .....	15	0	0	
Roberts .....	200	0	0					Sale of picture (pre-				
Mr. J. Crewdon..... 20	0	0	0					presented by Mrs. Capp)				
Mr. G. Hadfield .....	100	0	0					to Sir C. E. Smith,				
Messrs. J. H. Heron &								Bart. .....	10	0	0	
Sons .....	50	0	0									
Mr. J. Kershaw .....	50	0	0					Less exps. 2l. 7s. 7d. *201	11	6		
Mr. W. R. Callendar.. 50	0	0	0									
Mr. J. Thompson .....	50	0	0									
Mr. J. Thompson .....	50	0	0									
Mr. J. H. Hulme .....	50	0	0									
1055l. 8s. 4d.												
New Windsor Chapel—												
Collected after Sermon												
by Rev. R. W. Hamilton 31	7	2										
Juvenile Association... 11	13	6										
43l. 8d.												
Stand. Subs. & Collections,												
Less exps. 1l. 17s. .... 54	13	10										
Gartside-st. Chapel, after												
Sermon by Rev. C. M.												
Birrell .....	5	0	0									
Anonymous, per Rev. R.												
Fletcher, the runnings												
over of a full cup .....	10	0	0									
Halshaw Moor—												
Subscriptions .....	39	5	1									

Further Contributions unavoidably postponed.

*Erratum.*—In the account of the Kat River Mission, published last month, page 55, line 40, instead of “400 pupils,” read 1,400 pupils.

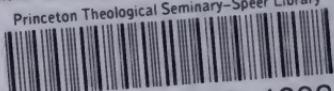


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